1:McIlwraith E-5 (1922-1924)1948
NE½ Bellacoola NE½

wrapped up in a specific object it follows that the luck is transmissible; in fact, one of the chief advantages to the man who owns some valuable object is the wealth which he derives from selling a small portion of it. [777] [787] [432]

The Bella Coola term for supernatural good luck is *siya*, meaning, "What is Good." This can come from any being though it is most frequently obtained either from a *mātsqus* or a *sxsiutl*. The former resembles a toad of enormous size, with a blazing fire-like glow in its throat; the latter is a double-headed salmon or snake that can travel on land. The person who succeeds in killing one of these creatures can use the carcass as a lure to wealth, if he knows the proper means. The portion must be wrapped in an article that has been in close contact with the slayer, such as a piece of his soiled clothing. This must be kept carefully hidden for one year in a cranny to which no rain can penetrate, and after that it can be used as bait. There is equal potency in a stick or other object which has come in contact with the beast. Great danger is attached to the sight of a *mātsqus* or a *sxsiutl*, since death usually follows any incorrect attempt to gain wealth from either. The person who sees one of these creatures feels no ill effects until he draws near a fire, when his stomach bursts. All the Bella Coola agree that if a man has been close to one he can be saved by the use of certain medicines, but the following stories show that there is no clear-cut opinion as to which are the best. In fact, most families have knowledge of a specific cure which they regard as the most efficacious. [776] [776] [761] [757]

The opportunity to obtain supernatural good luck does not come solely to unfortunate individuals; indeed the Bella Coola state that it is fortuitous. It appears, however, that usually the person who is thus favoured is one who has practised ceremonial chastity, or is, through some other means, in a state of cleanliness pleasing to the supernatural. At any rate the danger of seeing such creatures is less to a man who is in a pure condition than to any other. Further, in most cases they are apt to appear to a person whose ancestors have seen one. [785]

1:McIlwraith E-5 (1922-1924)1948
NEó Bellacoola NEó

These become lilies (of the species known as *lälkänelp* or *malilikwätsälätsälätz*, "The most potent of the pond") from the roots of which a tonic can be brewed. They can be collected by anyone, and the places where they grow are well known, but certain rules must be followed. Before reaching the pond the gatherer must find four spruce saplings, cut from each a bough projecting eastward, and lay these two by two, beside the water, with a space between. After plucking the lily roots he must place them on the ground between the spruce branches and tie the whole into a bundle with strips of dyed and undyed cedar-bark. He must be careful to wind these wrappings clockwise. On arriving at the house where the tonic is to be prepared, the bundle must be thrown in through the smoke-vent, never carried through the door. After these precautions the medicine can be prepared with safety. The roots are cut into thin slices and boiled for four days; a sick person then drinks several cupsful of the brew, which is particularly good for the blood. This remedy is especially effective if the patient is observing ceremonial chastity. The person administering the potion sees to it that the one being treated conforms to certain regulations for forty days. He must not eat fresh meat, fresh salmon, or any food prepared by a widow or a catamenial woman; he must not approach too closely a girl who is secluded following puberty, and he must observe absolute continence, not even sleeping with his wife. Death follows the breaking of any of these taboos.

Although supernatural good fortune is most frequently obtained from either a *mätɬqas* or a *sɔsiutl*, it can be derived from other supernatural beings. In such cases the acquisition is seldom dangerous. The following tale describes the *qoläu-i*.

Long before the coming of the white man, but very long after the first people came to this earth, a certain Kimsquit man, *Wiłmanuł*, who was also called *O'mätɬ*, was snaring mountain goats on Mount *Trapinätɬ* when he heard on the upper slopes a peculiar cry which he recognized, from descriptions given him by the old people, as the note of a *qoläu-i*.

1:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

CHAPTER XI

MEDICINE, MAGIC, TABOO[1]

Introductory — Causative Medicines — Preventive and Curative Medicines — Sorcerers — Taboos — Ritual Acts — Miscellaneous Beliefs

Introductory

THE beliefs described in the last chapter are essentially religious since they display an attitude of respect and often of propitiation to supernatural powers having greater strength than human beings. This is self-evident in the earlier sections and, though less noticeable, is present also in ideas concerning shamans since these men have themselves acquired ability placing them on a plane slightly removed from that of their fellows. Theoretically, it seems as if a clear division might be drawn between the concepts just recorded, and others of a magical nature in which, although the element of contact with the supernatural is present, yet the end desired is obtained by the mere performance of an action. To the Bella Coola there is a slight overlap between the two types. For example, the acquisition of an object from which supernatural good fortune may be secured is religious, but its use is virtually magical since once obtained, neither supplication nor further favours are necessary. Nevertheless, it is possible to separate most magical beliefs from most religious ones, though it must be emphasized that the cleavage is less distinct to the native than it appears to the white man.

If it is difficult to find a clear dividing-line between religion and magic, it is impossible to draw one between the latter and

[1] The late Harlan I. Smith has dealt with certain aspects of the subjects treated in this chapter in two articles: "Sympathetic Magic and Witchcraft among the Bella-coola" (*American Anthropologist*, vol. 27, no. 1, Jan.-March, 1925, pp. 116-121) and "Materia Medica of the Bella Coola and Neighbouring Tribes of British Columbia" (National Museum of Canada, Annual Report for 1927, Bulletin 56, pp. 47-68).

1: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

757 789 856 752 the science of medicine. The Bella Coola are familiar with many acts which cause definite results. To place a new-born girl in contact with the representation of a beautiful woman so that she may grow up to be like her, seems false science, magic, to the white man; whereas the application of splints and gum to a fractured limb is a medical treatment, crude perhaps, but definitely scientific. The two are identical to the Bella Coola. They do not ask *why* or *how* a result follows, they merely know that it *does*. Such lore has been handed down from time immemorial; it is steeped in the sanctity of antiquity and hallowed by the knowledge that their ancestors have done the same for generations. All such acts may be described as "medicines," for so they appear to those who practise them. To separate them into magical and scientific categories would misrepresent the native point of view; the only division that can be made is between those that cause, and those that prevent or cure. Even in this there is some overlap. A medicine that cures a child from crying likewise causes him to be placid and amiable; so, too, medicines of a preventive nature comprise elements of both types. The principle governing most of these is sympathetic magic, a concept which, if put in words to the Bella Coola, would be regarded as logical and scientific. The second important class of medicines consists of objects, either herbal or derived from the human body, which are believed to have such abundant power that they are effective against ailments of supernatural origin, or against supernatural beings themselves. Some of these have already been mentioned in connection with the attitude of the Bella Coola towards these beings of the earth, sky, and water.

755

754 755 789 Most curative medicines are used by the practitioner on himself; most causative, on someone else. The latter are either social or anti-social, depending upon whether the result is benevolent or malevolent. Shamans frequently use magical means in curing the sick and are highly regarded by the community, but medicines of the same kind may be used to kill

1:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

has gone contrary to something about which there has been universal agreement for generations.

To understand Bella Coola medicines it is, therefore, necessary to regard them as concepts deep rooted in tribal history, and made potent by the suggestibility of those who practise them. This can be most clearly illustrated with regard to those effecting death, but is equally true with regard to all medicines, whether curative or causative.

There remain for consideration the sociological aspects of medicines. Knowledge of most remedies has been handed down for generations as the property of ancestral families. Some are acquainted with one or two "cures," some with many, and some with none at all. The name of the discoverer of a particular medicine is usually lost in antiquity, though it is often attributed to someone described in the family's myth. Like other possessions based on mythology, a remedy of this type can be practised by any member of the group to which it belongs. If it is observed that a certain individual is using one of these successfully, others will ask him to apply it for them. Payment is always expected, but the sum varies enormously, depending upon the efficacy of the remedy, the difficulty of operation, the generosity of the person benefited, and so many diverse factors that no general conclusions can be made. A patient may observe the details of the treatment, but unless he is entitled to it, he would never dream of using it himself. This is due not only to honesty, but to the conviction that only a person with the inherited right to a certain cure can perform it successfully. Rarely, such knowledge is sold or given away outright, but, like other possessions of an ancestral family, this usually leads to friction and jealousy on the part of those overlooked. Some of the simple herbal remedies are common knowledge and are used by all, since remembrance of their ownership, if it ever existed, has been lost. At the present time it is difficult to learn details of proprietorship of some medicines, but these are indicated whenever possible.

1:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

842 789 *To Cause Birth of a Child of the Desired Sex*

If a boy is desired: The pregnant woman must have prepared for her a miniature bow and arrows on which she sleeps for four nights and then throws into the fire.

If a girl is desired: The pregnant woman must have prepared for her miniature tools used for beating cedar-bark on which she sleeps for four nights and then throws into the fire.

843 789 *To Cause Easy Delivery* (two means)

(1) The pregnant woman must boil stalks of stonecrop in water and drink freely of the decoction.

(2) A variant of the medicine already described can be applied during pregnancy. Strike the back of the woman with one or more porcupine embryos. The thrower must remain in concealment and the woman to be benefited must be unaware of what is about to be done.

853 ● 757 *To Cause Increased Flow of Milk*

Heat pods of *Sedum Spathulifolium* (Hook) and apply them as a poultice to the breasts of the nursing mother.

MISCELLANEOUS MEDICINES USED BY ADULTS

461 789 825 *To Cause Energy*

Take the paw of a freshly killed beaver in one hand and pat it with the other, saying:

"Please, may I be like you."

This ensures that the man or woman will always work hard, like a beaver.

789 825 886 *To Cause Long Life*

Pick up a toad, spit on it four times, saying:

"May I be strong like you," and put it down carefully.

The basis of this medicine is the belief that toads are capable of resisting greater pressure than other animals. For example, if one is caught in an olachen net, it survives the crushing weight of fish and water and is alive when the net is emptied, though all other living animals so ensnared are killed.

1:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

gles, bites him between the eyes or at the back of the neck so that a little blood flows. 865 861

"If you don't keep quiet," he says to the screaming child, "I shall bite you all over your head."

This medicine acts in two ways: (1) The offender is so frightened that he is likely to reform; (2) Contact with a man of good disposition imparts the same to him. A tuft of mountain goat wool is inserted into the wound to make it heal properly.

To Cure Disobedience and Laziness 461

Parents whose child exhibits these bad qualities also ask help of a man of good character. If he accepts the task, he provides himself with a bone needle and waits until he hears the child refuse to perform some simple task. Then, with a rush, he throws the offender on his stomach and supposits the needle until the blood flows freely. He then releases the frightened child who usually slinks away to bed for the rest of the day. When the bleeding has ceased, the quiet person cuts chips from the canoe of an energetic man and rubs them on the wound, saying: 865 861

"Please, may you be like the canoe, always active and doing whatever is expected of you."

An old Kimsquit man recalled vividly the application of this medicine to him when he refused to fetch water for his mother. He was about eleven years of age at the time and asserted that it had greatly improved his behaviour.

MEDICINES FOR ORDINARY DISEASES

For Sprains and Bruises 752

Pound stalks of false hellebore, mix with hemlock gum, and bind on the injured spot as a poultice.

For Swollen Neck

Cut off small pieces of a thoroughly smoked bear's heart, pound in water, and drink the mixture. 757

1:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

757 *For Head-ache*

Tie around the forehead a piece of dyed cedar-bark, unyed cedar-bark, or other similar material. No herbal remedy is known.

For Eye Trouble

Moisten the finger with saliva and rub the eyes with it.

For Baldness (two means)

(1) Boil cottonwood buds in water, causing the gum to exude. Skim this from the surface, mix with fresh olachen grease or oil obtained from sockeye salmon, and rub on the scalp.

(2) Rub on the scalp oil from olachen, dog-fish, or any kind of salmon. The best is grease from the liver (?) of a dog-fish, obtained by hanging the organ before a fire and collecting the drops which exude.

For Skin Irritation

Rub dog-fish liver oil on the rash or itching part.

755 828 *For Excessive Dreaming and Nightmares* (two means)

(1) Burn dried salmon beneath the bed of the person afflicted.

(2) Lie in a canoe which has been chiselled out to the right thickness but has not been widened and hardened by smoke. A mat is laid across for this purpose and the smoke directed beneath, thoroughly fumigating anyone lying within. An informant was so treated as a young man when he was greatly troubled by nightmares in which he used to see a huge head which so terrified him that he would leave his bed to rush around the house shrieking and tearing his hair. This medicine cured his trouble.

757 *For Canker*

Pound up a snail and rub on the sore spot within the mouth.

1: McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

For Cold 757

Snuff dried urine such as is found around the rims of unemptied chamber pots. *Kāmai·ts* taught the ancestors of the Bella Coola that this was good for colds. [773]

For Sore Throat

Boil cottonwood buds in dog-fish oil and drink about a teaspoonful of the decoction at intervals until cured. Dog-fish oil, being a necessary ingredient in many medicines, is always kept on hand for emergencies.

For Coughing

Boil roots of false hellebore in water and drink the decoction freely. It is so poisonous that the patient usually falls to the ground, spitting blood. Coughing is one of the many ailments cured by this plant.

Another remedy is used for a person whose cough causes him to spit frequently. A friend collects some of the fresh expectoration, mixes it with salmon roe, and places it where ravens are accustomed to feed. This is done four times and the patient is cured if the birds devour the mixture. 755

For Whooping-Cough

Boil cottonwood buds in water with the fat of any animal and drink frequently. 757

For Sores and Boils

Warm dried urine and rub on the part affected. Like the remedy for colds, it was *Kāmai·ts* who taught this to the ancestors of the Bella Coola. Gum or tobacco is sometimes added to the urine, and applied like a poultice. [773]

For Boils (two means)

(1) Heat human excrement thoroughly and apply to the boil, tying it in position with cloth. At intervals, add more, without removing the bottom layer and leave in position for

1:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

757 about one week. This causes the skin to turn white and draws out the matter.

752 [177] (2) The usual remedy for boils and similar sores is cutting. There are no professional surgeons so that a patient merely requests a friend in whom he has confidence to perform the operation which is now carried out with a metal knife instead of an obsidian blade. A man frequently performs on himself and it is not uncommon to see a Bella Coola sitting nonchalantly with the blood streaming down his leg into a receptacle filled with water. Even when a boil is on the buttocks, it may be cut by sitting down on a knife, but in this case a friend is always present to state when the position is correct.

752 759 *For Ulcers and Abscesses*

A few individuals, at present two at Bella Coola and one at Kimsquit, have the necessary skill to locate and operate on ulcers of the stomach. They have no inherited prerogative, their ability is due solely to practice and good sense. If a person suffers from internal pains and believes them to be caused by an ulcer, he requests one of these men to help him. The practitioner kneads and handles the patient to locate the growth, and suggests operating if he thinks it necessary. He measures off on the blade of a knife the depth required for the incision and asks consent to make such a cut. If the sufferer considers it too deep, he may indicate a shorter distance on the knife, or he may desire a still deeper one. As soon as patient and surgeon have agreed upon the depth of the wound, the latter inserts the knife to the proper distance, twists it around, and draws it out. If he has diagnosed correctly, pus comes pouring out; the wound is drained by the insertion of an eagle quill, and in many cases the patient recovers. Several instances are remembered of too deep cutting, resulting in penetration of the intestines and death. A surgeon is always suitably rewarded for his work.

It is believed that such operations were performed before the introduction of metal knives. Whether or not this be true,

1: McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

it is certain that ones of this type took place about 1870. No information could be obtained about other surgical practices. The Bella Coola are unacquainted with either trephining or cupping, and it is most unlikely that they performed more than cutting and the setting of broken limbs. Though incisions are primarily for boils and abscesses, one may be made in case of any obstinate pain, in the belief that some foreign matter has entered the body and must be extracted.

For Stomach-Ache (two means)

(1) Peel the outer surface of red elderberry roots and chew a section until all the juice has been squeezed forth and swallowed; then spit out the tasteless bark and take a second piece. This must be continued for some time. It is dangerous to allow the liquid to remain within the stomach, so warm water must be taken as an emetic.

(2) Take five roots of the plant *ma'xwal·i*, each about one-tenth of an inch in diameter and one inch in length, grind them to powder and pour on water. Warm the mixture to body heat and drink in large quantities. This acts as an emetic and the patient feels hungry after vomiting. If cooked for a longer time, the roots provide a valuable food.

This medicine is not sufficiently potent for serious attacks.

For Stomach-Ache, and also for Other Internal Pains (two means)

(1) Strip the bark from a *kāk'tslp* (birch?) branch a few inches in diameter and about three feet in length, and boil for an hour in a small amount of water. Care must be taken not to boil the decoction too long or it will become poisonous. Drink about four cupfuls of the mixture. It causes the stomach to heave violently, followed by vomiting. Then drink warm water, which also acts as an emetic. Take a further potion of the medicine, then more water, and continue with alternate doses until the vomit is clear. This medicine is so powerful that a patient usually recovers by the following day.

1:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

757 (2) Place on the surface of the skin nearest the pain hemlock gum and a human bone taken from that part of the skeleton adjacent to the seat of the discomfort.

[424] This medicine is the property of several ancestral families and can be used only by members of them.

For Stomach Trouble and Rheumatism

Scrape in the earth a hole about six inches deep and six feet in length. In the bottom deposit a large number of hot stones and cover them with a thin layer of river sand mixed with fine gravel. On these place as many herbal medicines as possible; such as nettles, devil's club bark, western dock, cottonwood leaves, green moss-like growths from water-covered stones, bark from spruce saplings, and the debris from cones eaten by squirrels. The actual ingredients vary according to season; in winter, for example, only one or two may be available. Mats are thrown over the plants for the patient to lie upon, covered by additional ones. A helper is always present to sprinkle him with water when the heat becomes too great and to rub away the sweat which pours off with a sponge of undyed cedar-bark. Instances are remembered of patients going to sleep in this type of sweat-house and being severely burnt.

For a person who is very ill, the hole is dug within the house, near the central fire, otherwise it is located at any convenient spot in the woods. This remedy is known to, and can be used by, everyone.

For Stomach Trouble and Water in the Blood

Dig a hole about three feet deep and with the same diameter. Throw hot stones in the bottom and place a rack of crossed and tied sticks across the excavation below the level of the ground. On this place medicinal herbs as described in the last remedy. The patient squats over the hole, enclosed in a tent-like shelter of mats or cedar-bark. Water is thrown on the stones and the enclosure prevents the resultant steam from escaping.

1:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

This type of smoke-house, which can be used by anyone, is usually built in the forest. The Bella Coola have great confidence in the use of one as a means of curing all types of internal ailments, especially from the bad effects of water which is believed to have entered the blood. In former years many patients were blinded by the steam affecting their eyes, so that a recent improvement has been the construction of a door-like opening through which the head projects. Many stories are told of people being cured in this way after a white doctor had abandoned hope. 757

No Bella Coola had heard of a smoke-house large enough to contain more than a single individual, and a question whether they were ever used as meeting-places was regarded as highly humorous and absurd. [343]

For Ailments of the Heart

The patient must eat some of his own excrement mixed with certain herbs, of which it was impossible to learn the species. This remedy can be used only by the members of certain ancestral families. [424]

For the Blood

The following medicine is the property of certain families; consequently, anyone else who wishes to use it must obtain the services of an owner to apply it, and must recompense him for so doing. [424]

The man who is to apply the remedy locates a pond where water-lilies are growing and then searches for four spruce saplings growing in line, approximately east to west. He cuts four branches from the east side of each tree and lays these beside the pond with a small space between each bunch. Then he pulls up some lily roots, lays them in the three gaps between the boughs, and wraps the whole into a bundle with a cord consisting of alternate strands of dyed and undyed cedar-bark which he winds around, clock-wise. On returning home, the practitioner must not carry his burden through the door but

1:McIlwraith E-5 (1922-4924) 1948
NE6 Bellacoola NE6

757 throw it in through the smoke-vent. He cuts the roots into thin slices which are boiled in water for four days. The patient drinks several cupfuls of the decoction which never fail to benefit him.

[776] [773] The basis of this medicine is the belief, already described, that when a *sxiuti* swims through a pond it frequently sheds some of its scales which become water-lilies. They are, therefore, potent in themselves and are of greatest benefit to one who has practised ceremonial chastity. The patient must observe several taboos for forty days after treatment: He must hold no sexual intercourse; must eat neither salmon nor meat that has not been smoked; must eat nothing cooked either by a menstruating woman or by one who has lost her husband within a year; and must not approach a girl during the year following puberty. The breaking of one of these taboos causes [761] his death, and the man who has administered the medicine watches the conduct of his patient with great care.

755 *For Debility* (two means)

(1) Drink strong, stale urine, mixed with red rock-paint ground fine.

[424] Knowledge of this medicine has been handed down for generations in certain familes. It is said to be most unpleasant to take.

(2) The following medicine, said to be the most potent known to the Bella Coola, is used for a person who has long been feeble, especially if he has been spitting blood. It is the [424] property of several ancestral families, and must be administered by an elderly male member of one of them.

The owner of the remedy obtains a dry, clean skull, places within it a little water which he brings to a boil with hot pebbles and adds a small quantity of mountain goat marrow. The patient is given a dry stick, about three feet in length, from which the pith has been extracted to make a tube. With this he sucks four times, swallowing a little of the decoction, while the practitioner says to the skull:

1:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

"Please remedy the invalid." 755

This is virtually a prayer, addressed to the deceased owner of the skull, and accordingly verges on appeal to the dead. None the less, there is no concept of active supplication to any individual ghost, but rather of acquiring aid by the use of a supernatural object.

For one year after this treatment, sexual intercourse is forbidden to both practitioner and patient. The latter, though not the former, dies if either fails to observe this taboo. The use of an old man to apply the medicine is to lessen danger from this source. The owner of this remedy is always liberally rewarded and some old men carefully preserve a skull under a rock-ledge in order to be ready if called upon. [785] [761]

For Smallpox

Pick up a toad, and tear off its head with the teeth, swallowing some of the blood. 757

This is an ancient remedy for some other ailment which was tried as a last resort during the smallpox epidemic. One man who succeeded in practising it on four successive days was cured of the dread disease.

For Consumption

Boil leaves and stems of a certain fleshy plant (not identified) in water and drink the decoction. The potency of the medicine increases accordingly to the number of plants used.

This medicine was a Nootka Indian's hereditary cure for a cough which was found to be effective for consumption as well. The malady was so prevalent on the coast in the last century that it seemed as if the inhabitants were doomed; this remedy was allegedly discovered at that time and knowledge of it spread rapidly from tribe to tribe, saving the lives of hundreds. The Bella Coola recognize that this was a private medicine, but have ceased to regard it as such and have no hesitation in applying it whenever required. [177] [164]

Boas Hawaiian E-5 (1922-1924) 1948
NEA Bellacoola NEA

755 177 *For Insanity*

The Bella Coola have no medicine for this disease, although they are familiar with one used by the Kwakiutl, which was applied not long ago to a Rivers Inlet youth by two old women, one from Newitte and the other from *Djoldâmx*. They exhumed a recently buried corpse, took a small piece of skin from the left side of the base of the neck, left this for twenty-four hours in a small stream, and then allowed it to steep for another twenty-four hours in a cup filled with water. This liquid was drunk by the patient who immediately recovered his sanity. He was next given water in which had been boiled needles from the yellow cedar; this strengthened him and prevented a relapse. The patient, now cured, observed continence for a year; failure to obey this injunction would have caused his death.

[785] [761]

The Bella Coola assume that this remedy is the property of Kwakiutl ancestral families who alone are entitled to use it. The practitioners are always suitably recompensed and do not undertake the treatment except at the request of one of the patient's relatives. Kwakiutl experts have been brought to Bella Coola several times within recent years to cure cases of insanity, but great secrecy is maintained concerning the methods employed. They are considered to be effective, in proof of which the attention of the writer was directed to two sane men who were said to have been raving lunatics before undergoing a Kwakiutl treatment. It is probable that the individuals had been subject to periodic fits of insanity and that a temporary improvement was regarded as a definite cure.

757 *For Venereal Disease* (four means)

(1) Boil scrapings of false hellebore roots in water for a long time and drink the decoction. If it is too strong, add more water.

(2) Pound *sha'tcalx*, a kind of fungus, in water and drink the brew.

I:McIlwraith E-5 (1922-1924)1918
NE6 Bellacoola NE6

(3) Pound bark and wood of the black hawthorn in water and drink the brew. 757a

(4) The following medicine must be prepared by the patient himself. It is not generally known, but the woman from whom the information was obtained claimed that it had been used with success by her brother.

Obtain a human bone, or a piece of a coffin, and burn it secretly in the forest at some distance from the village. Mix the ashes with dog-fish oil. After preparing the medicine the patient must remain alone in the woods for four days. He can then return home and rub the mixture on his genital organs to reduce the swelling. The sufferer must remain continent for one year or the disease will return with increased malignancy.

It was impossible to learn which types of venereal disease are believed to be curable by these medicines. Nor could definite information be obtained concerning the length of time that the Bella Coola have suffered from these maladies. Most of the old people affirmed that they were unknown before the coming of the white man, although one elderly woman was emphatic in stating that they had experienced them for many generations. 164

For Difficult Delivery (three means) 757 845

(1) The usual remedy, which has been described already, is to apply hot ashes to the woman's feet as soon as the pangs of delivery are felt.

(2) If delivery has been delayed beyond the usual time, it can be accelerated by giving the woman a morsel of the testicle of a beaver mixed with water. This causes the infant to be born at once.

(3) In case of extremely protracted delivery, a husband can help his wife by urinating upon her head.

For Breast Trouble 757

The cure for a pain in a woman's breast is to make a deep incision so that the blood flows freely.

2; McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

[The Cannibal Dance]

each house in succession, borrowing filled chamber vessels. Five or six men are waiting for X with these, and as he enters his house, they pour urine over him. Thus restored to partial sanity, he cries out in a different tone of voice, and at once visits every house. The *kukusiut* are still with him, but need not guard him as closely since he is now less liable to frenzy. The uninitiated are greatly relieved at this removal of peril from among them. Later in the day *kukusiut* go to the different houses, asking for choice salmon-grease with which the Cannibal will later be fed. The giving of the first food to X, the later sending aloft of his call, and the restrictions which he observes for the rest of the winter do not differ from those described for other Cannibals.

Snɨnɨq's patron is a *snɨnɨq* of the Mountain which became petrified in the beginning of time. At his repository there is a spring beneath a large boulder. Uninitiated persons passing the spot are often terrified by hearing the growling of a Cannibal from beneath the stone. It is in this place that persons suffering from virulent skin disease are washed by X, as described in a previous chapter.

Few particulars could be learnt of the rite as carried out by *Qolliaohmɣ*, though it is said to resemble the one just described in every respect. The prerogative was obtained in a vision of one of the Cannibal's early ancestors, who located the repository of the name beneath a large, flat stone, directly in the old trail up the valley. When anyone treads on it, reverberation is heard. The writer was a spectator when the present *Qolliaohmɣ* gave his dance in January, 1924, but the rite was performed in such a perfunctory manner that little could be learnt from it. The Cannibal wore two bands of dyed cedar-bark on his left forearm, under one of which was a container of red paint. Uttering his cry of *xwa·*, *xwa·*, *xwa·*, and looking around with a wild air, he frequently buried his face in his arm, between the bands. The red paint made a realistic representation of blood, especially as it dropped with red smudges on the floor. On this occasion, the dancer appeared

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

[The Scratch Dance]

his call, and when this has been settled, he informs those *kukusiut* whom he plans to honour by scratching. Since each will have to be recompensed for allowing X to display his prerogative, their number depends on X's wealth. Early in the morning of the day chosen, which is always immediately after the *nebusaim* of some other *kusiut*, the call comes, and X gives a low hoot. At once he starts wildly rushing around and scratching, so that the uninitiated are only too willing to flee from his terrifying presence. Throughout the day X is escorted by a number of *kukusiut* to every house, where he rages around the fire, throwing his arms to and fro in an infuriated manner, sometimes scratching one of his fellows, but more often merely acting as if he desired to do so. The uninitiated hide within the bedrooms, greatly impressed by what they see if they dare to look forth.

Towards evening the *kukusiut* are summoned to X's house, where a dramatic representation, into which the members fully enter, is made of binding him as if he were a wild animal or a lunatic. A rope is stretched around the fire, held by the *kukusiut*, with X inside. He pretends to be trying to escape, while the rope-holders bend down and move around to hold him within their bonds. Meanwhile a shaman, or some senior *kusiut*, leads a frenzied beating of sticks which is four times repeated, to cure the madness. A *kusiut* then grasps the Scratcher's face and moves his mouth four times, to make sure that his jaws can move properly; the meaning of this is unknown. X now takes one of the beating-sticks and sits down among the singers as if about to teach them both tune and words of a song describing his knowledge of the land above, derived from his call. For a few moments he beats sanely, and appears to speak in a rational manner, but soon he goes off in a wild frenzy of senseless pounding. *Hoip, hoip*, cry the *kukusiut* to soothe him. After this has been several times repeated, the singers announce that they have learnt X's song, though of course, they have composed one themselves in readiness for the occasion. They now sing it; the audience listens,

4: Smith E-5 (1920-1923) 1925
NE6 Bellacoola NE6
Carrier NE7

of these data refer to insects, and may be of interest to entomologists, although my spelling of Indian words is very problematical, because some of the sounds I can neither hear nor make, and I am unable to record adequately many of those that I can hear. The data here given are preliminary to a complete working over of my notes, but are believed to be nearly complete.

Insects apparently were not so well observed by the Bellacoola as were useful mammals and plants, the stinger of the bumble-bee, for instance, being supposed to be in its mouth. Few insects had names, that is, mainly those which were used or which troubled the Indians. Insects were not used for food, and honey was unknown until after the coming of the white man. The head of the gad-fly was used as a pattern in painting designs, the nest of the yellow-jacket in sympathetic magic or witchcraft, and "fly spit" was said to be good for sores. They had a story about the bumble-bee.

Among the Ulkatcho also observation of insects was weaker than that of mammals and plants, and they apparently had names for only a few insects, those which troubled them. Ant lyon pits and its method of taking prey were known. Insects were of no use to the Ulkatcho whatever. An instance was observed of an Indian amusing himself with a buzzing fly held in his mouth. They employed smudges, fish oil, gum of the cottonwood, and blossoms of cow parsnip with oil to protect themselves from mosquitoes, black flies and no-see-ums, and smoke to protect foods from flies.

The Ant lyon, among the Ulkatcho, is called Kinnelkats. It is said to be numerous at Ulkatcho, but that it was useless and that there was no story about it. My informant voluntarily showed me the pits made by the larvae of this insect and, catching ants for the purpose, demonstrated its well-known method of taking its prey.

The grasshopper (*Orthoptera*), that makes a noise by rubbing its wings together when it flies, was called Telcus, among the Ulkatcho.

"Fly spit," that is the material surrounding a nymph of a spittle insect, also known as a frog hopper (*Cercopidae*), is said

4: Smith E-5 (1920-1923) 1925
NE6 Bellacoola NE6
Carrier NE7

B 825 757 by some old Bellacoola men to be good for sores, but my informant did not believe it.

C 825 Among the Ulkatcho it is numerous, but was not used, not even as a medicine.

B 825 A bumble-bee, identified as *Bombus appositus* Cresson, by Dr. H. J. Franklin, among the Bellacoola, was called Tikquanats or the large Skotl, Skotl being the name of three kinds of insects, a bumble-bee, a yellow jacket, and a hornet. It was not taken nor used, and was said to do no harm to people. My informant did not know whether it had a house or not. Neither did he know that it made honey until told so by white men. They say the bee took one of the prickers of the swamp gooseberry for a stinger, but my informant said he did not believe this. He thought it had a sting in its mouth, not in its tail, until I showed him. The Bellacoola have a story that a being considered by a little girl to be a man, but by an elder sister to be a bumble-bee, was once seen coming from the noonday sun. The little girl became blind, B [773] but her eyes appeared to be all right. Many thought she was made blind by too much sunlight when she looked at the man who was a bumble-bee.

C 825 226 Among the Ulkatcho, this bumble-bee was called Whultocho, *Whulto* being the name of a yellow jacket, and *cho* meaning large. *Whus* or *Whis* means pricker. The bumble-bee was not used as fish bait.

B 825 An insect, probably the hornet, is called Slow lowstl, by the Bellacoola, who say it has a little white on the tail and makes a small nest in a tree in July.

The yellow jacket among the Bellacoola was called Quolalaits (Clolaclaylaits) (Clolaclaylaits skotl) while all three kinds of insects, the bumble-bee, the yellow jacket and the hornet, were called Skotl. The yellow jacket was known to make a nest. The nest was used in sympathetic magic or witchcraft as follows: When one wished to cause the child of one's enemy to grow up to B be a quarrelsome person, the nest of the yellow-jacket was burned [754] and the ashes rubbed on the child. When the child grew up he or she would fight with everyone.

5: Smith E-5 (1920-1923)1929 NE6 Bellacoola NE6
Carrier NE7
Tsimshian NE15
Sekani NE14

MATERIA MEDICA OF THE BELLA COOLA AND NEIGHBOURING TRIBES OF BRITISH COLUMBIA

By Harlan I. Smith

INTRODUCTION

This paper describes the materia medica of four tribes of British Columbia, the Bella Coola of Bella Coola valley, the Gitksan of Skeena river, the Carrier who live in the territory behind both of these tribes, and the Sikani of the headwaters of Peace river. Among the Bella Coola the medicines are largely family possessions known to a few individuals only, so that two families may have different remedies for the same specific complaint; but this is not the case among the other tribes. Everywhere magical practices enter largely into the treatment of disease, but are not touched upon in this report. It was impossible for the Indians to diagnose many of their maladies, so that the identifications given here are in many cases problematical.

Most of the information relating to the Bella Coola was given the writer in 1920-22, by Joshua Moody, apparently a full-blood Bella Coola Indian, born about 1868. As he did not speak English he gave the data in Chinook jargon, which has been interpreted and arranged in logical order. Joshua is an Indian scientist with great knowledge of the local plants and animals. He remembers when Mr. John Clayton was the only white man living in Bella Coola valley, and when the inhabitants saw only one other white man every year or two. Consequently he can recall the old Bella Coola material culture before it was much affected by European ideas.

Some of the information relating to the Bella Coola was given the writer in 1922-23 by the late Captain Schooner, also, apparently, a full-blood, born about 1848, who used the Chinook jargon. Alec Davis, Alexander Clelaman, Louie Hall, and other Bella Coola Indians likewise gave information and corroboration.

Most of the information relating to the Southern Carrier Indians of Ulkatcho was secured during 1920-1922 from Charlie West, alias Pretty Charlie or Handsome Charlie, a native of that place, born about 1871. Charlie used the peculiar form of broken or pidgeon English commonly employed for communication between the whites and the Carrier and Chilcotin Indians of this region.

The information about the Sikani and the Northern Carriers of Hagwelget is from stray field notes kindly supplied by Mr. D. Jenness.

The information relating to the Gitksan was secured in 1925-26 from the late John Fowler and Abraham Fowler of Kitwanga, Luke Fowler and Bob Robinson of Hazelton, with additions and corroboration from a few others, all old Gitksan Indians, apparently full-blood. The information was secured mainly in English, although Abraham Fowler used also the Chinook jargon.

The method the writer employed was to submit specimens of the plants to his informants and question them concerning all their uses. Of the information thus obtained only the medicinal portion has been presented here. The plants were later identified by Mr. M. O. Malte, of the National Museum, Ottawa.

5: Smith E-5 (1920-1923) 1929 NE6 Bellacoola NE6
Carrier NE7
Tsimshian NE 15

B C 137 n57

POLYPODIACEAE, FERN FAMILY

Polypodium vulgare L., POLYPODY, PARASITIC SWORD FERN

Bella Coola: Roots—sometimes mixed with leaves of the red cedar (*Thuja plicata* Donn) or with other medicinal roots which the informant had forgotten—boiled, and the warm decoction taken internally for pains in the stomach, but not for vomiting or diarrhoea. Neither an emetic nor a purgative.

Roots chewed for swollen sore throat.

Southern Carrier: Not used.

Asplenium cyclosorum Rupr., LADY FERN

Bella Coola: Little roots cleaned off, from five to ten centres, mixed at times with roots or branches of the currant (*Ribes laxiflorum* Pursh. var.), boiled strongly, but for a short time only, and the decoction used as a wash for sore eyes.

Southern Carrier: Not used.

B [n52] [262]

Aspidium spinulosum Sw., SHIELD FERN

Bella Coola: Root eaten raw to neutralise poisoning from eating several kinds of shell-fish in the early part of the summer.

C T 137 n57

Fern, species uncertain

Northern Carrier: Root boiled and the decoction taken internally for worms.

Gitksan: The large, round, green root-stock, but not the rootlets, mashed with bark of balsam fir (*Abies grandis* Lindl.) and devil's club (*Fatsia horrida* Sm. B. and H.), a little gum of scrub pine (*Pinus contorta* Dougl.) or tideland spruce (*Picea sitchensis* Carr), and root of skunk cabbage (*Lysichiton kamtschatcense* Schott), warmed a little, and applied to a boil or ulcer, which it brought to a head. Also used for rheumatism, and as a plaster on the chest for hemorrhage of the lungs.

C 137 n57

LYCOPODIACEAE, CLUB MOSS FAMILY

Lycopodium clavatum L., COMMON CLUB MOSS

Southern Carrier: Inserted in the nose to cause bleeding and cure headache.

B 137 n57

TAXACEAE, YEW FAMILY

Taxus brevifolia Nutt., YEW

Bella Coola: Branches with leaves boiled, and the decoction taken internally for the lungs. Neither a purgative nor an emetic.

S: Smith E-5 (1920-1923)1929 NE6 Bellacoola NE6
Carrier NE7
Tsimshian NE15

CONIFERAE, PINE FAMILY

B
EC
137
757

Juniperus communis L., JUNIPER

Bella Coola: Roots, leaves, branches, and bark boiled, and the decoction taken internally as often as desired for many ailments, including a cough from the lungs, and pain in the stomach. Neither a purgative nor an emetic.

Southern Carrier: Branches boiled, and the vapour inhaled for headache and pain in the chest.

Northern Carrier: Tips boiled, and the decoction taken internally as a purgative, also for a cough.

B
J
137
757

Juniperus sp.

Gitksan: Entire plant, including roots and berries, boiled for a day, and the decoction, when cool, taken internally for many ailments, including hemorrhage and kidney trouble. A purgative and diuretic.

Thuja plicata Donn, RED CEDAR

Bella Coola: Very soft bark used to bind up wounds, and to cover poultices of false bugbane (*Trautvetteria grandis* Nutt.) and of tall buttercup (*Ranunculus acris* L.).

Leaves, sometimes with the gum-coated cones, boiled, and the hot decoction taken internally for pain in the stomach. Neither an emetic nor a purgative.

Leaves powdered by pounding, mixed with a little cold water and taken internally for pain in the stomach, also externally for coughs and internal pains, as heart trouble, rheumatism, swollen neck, and pain in the stomach. *See also* Polypody, page 48.

Gitksan: Not used.

B
137
757

Chamaecyparis nootkatensis (Lamb) Spach, YELLOW CYPRESS, YELLOW CEDAR

Bella Coola: A little soft bark used to cover poultices of false bugbane (*Trautvetteria grandis* Nutt.) and of tall buttercup (*Ranunculus acris* L.).

B
[752]

Pinus contorta Dougl., SCRUB PINE, JACK PINE

Bella Coola: Gum applied to cuts.

Gum chewed and applied to broken skin.

B
[164]

Gum at the ends of branches, collected in November, December, and January, boiled and the decoction taken internally for "consumption."

Gum—like that of tideland spruce (page 51) and western hemlock (page 51)—mixed with the baked stems and leaves, or the dried and pulverized bulb, of false hellebore (page 53), and applied as a poultice (sometimes spread on red cedar bark) to the chest for heart trouble, and to the arms for rheumatism. Burned the skin within two or three days, but was sometimes left on as long as two weeks.

5: Smith E-5 (1920-1923) 1929 NE6 Bellacoola NE6
Carrier NE7
Tsimshian NE15
Sekani NE14
Chilcotin NE8

Southern Carrier: New shoots boiled, and the decoction taken internally for pain in the stomach. Resembled the decoction made from the bark of the aspen (page 54), or from the new shoots and bark of the tideland spruce (page 51), but the last-mentioned considered most efficacious.

Northern Carrier: Needle tips mixed with large needle tips of the "British Columbia pine" (*Pinus* sp.?), the inside bark of the wild gooseberry (*Ribes* sp.?), bark of the red-osier dogwood (*Cornus stolonifera* Michx.), the inside pulp of raspberry canes (*Rubus* sp.), stems of the "bearberry" (?black twin-berry, *Lonicera involucrata* Banks?), and the inner bark of the wild rose (*Rosa* sp.), placed in a vessel holding four gallons of water, boiled down to a thick decoction, strained, and bottled. About two tablespoonfuls taken, at sunrise and sunset, for constitutional weakness or paralysis, or if the body were covered with sores.

Gum obtained by heating a green piece of pine (sp.?) painted on the eye to remove white scum and to cure snow-blindness.

Sikani: Pitch chewed and the saliva swallowed for a cough.

Gitksan: Inner bark (scraped from the trunk with a bone scraper after the outer bark had been removed) eaten both for food and as a blood purifier. Purged the body in from half an hour to an hour.

Shavings of the yellow resinous timber found after removal of the bark boiled, the decoction placed in oil, and taken internally as a purgative and diuretic for many serious ailments, including gonorrhoea. Said to produce beneficial results in "consumption."

Young needles plucked in June and eaten as a purgative and diuretic.

For use with a fern, *see* page 48.

Abies grandis Lindl., White Fir, Balsam Fir

Bella Coola: Bark of root or of stem boiled, and the decoction taken internally every day for tuberculosis and stomach trouble. Said to have cured many cases of tuberculosis.

Gum from bark blisters found on young trees warmed, mixed with mountain goat tallow, and taken internally for sore throat; also drawn on a hair across sore eyes.

Young, green leaves baked, mixed with fruit of skunk cabbage (*Lysichiton kamtschatcense* Schott.) gathered in October, or the buds gathered in April, split, dried on top of the house, roasted, mixed with a small quantity of slightly roasted roots of the cow parsnip (*Heracleum lanatum* Michx.), one or two cupfuls of the gummy buds of the black cottonwood (*Populus trichocarpa* T. and G.), and four or five cupfuls of fresh eulachon oil, allowed to stand one day, then boiled and kept in a box for a hair perfume. Kitimat Indians said to be more expert in its preparation.

Southern Carrier: Tree used for medicine, but details not obtained.
Chilcotin: Not used.

5: Smith E-5 (1920-1923)1929 NE6 Bellacoola NE6
Carrier NE7
Tsimshian NE15
Sekani NE14

Abies sp.

Northern Carrier: Bark boiled in water and the decoction taken internally as a purgative.

Gum used as an ointment on wounds, and especially on burns.

Sikani: Gum applied to wounds.

Gitksan: Juicy inner bark, scraped from the trunk of the tree, after removal of the outer bark, taken internally for constipation.

Gum from the bark blisters taken internally as a purgative and diuretic for "consumption," gonorrhoea, and many other serious ailments. Applied externally to cuts and sores, especially the sores of gonorrhoea.

The young cones, obtainable in August, sliced across, mashed, and used for the same purposes as the gum from the bark blisters.

See also fern, page 48.

Pseudotsuga taxifolia Britt., Douglas Fir

Bella Coola: Gum boiled and taken internally, while warm, as a diuretic for gonorrhoea.

Gum, spread on red cedar bark, applied to cuts. (One informant said that although gum of scrub pine (*see* page 49), hemlock (*see* page 51), and tideland spruce (*see* page 51) were good, Douglas fir gum made cuts worse.)

Gum mixed with dogfish (shark) oil or, if that were not available, eulachon oil, taken, two spoonfuls at a time, with warm water, as an emetic and purgative for colds, rheumatism, gonorrhoea, constipation, intestinal pains, and diarrhoea.

Southern Carrier: Not used.

Gitksan: Not used.

Tsuga heterophylla (Raf.) Sarg., Western Hemlock, and **Tsuga Mertensiana** Carr, Mountain Hemlock

Bella Coola: Leaves chewed and applied to burns.

See also scrub pine (page 49).

Gum warmed and applied to cuts. Not boiled for a diuretic for gonorrhoea.

Burning twigs applied to the skin for various internal ailments.

Southern Carrier: Not used.

Gitksan: Not used.

Picea sitchensis Carr., Tideland Spruce

Bella Coola: Tips of small, but not of large, spruces mixed with blue currant (*Ribes bracteosum* Dougl.), young juneberry (*Amelanchier florida* Lindl.), and crushed branches (leaves and stems) of garden snowberry (*Symphoricarpus racemosa* Michx.), boiled and taken internally for gonorrhoea.

Sap from the peeled trunk taken in doses of from half a cup to a cupful as a laxative from May to August.

51 Smith E-5 (1920-1923) 1929 NE6 Bellacoola NE6
Carrier NE7
Tsimshian NE15
Sekani NE14

B 137 757

Ripe cones boiled, and the decoction taken internally for a pain. Neither an emetic nor a laxative. A bed consisting of a sack of ripe cones, placed on top of hot stones, used by rheumatics. Cones also burned to fumigate rheumatics.

A piece of the bark 5 feet long by 2 feet wide used as a mat in a hot bath for rheumatism. Many stones were heated, a little sand strewn over them, the bark spread above with the inside uppermost, and the patient, naked, lay on the bark, covering himself with one or more blankets. A similar bed, but with the bark covered with a few leaves of devil's club (*Fatsia horrida* Sm. B. and H.), used for chronic backache.

B [752]

Gum applied to small cuts, broken skin, and suppurating sores.

Branches used to whip a burned arm or leg until the blood came.

Gum boiled and taken internally while hot as a diuretic for gonorrhoea.

See also scrub pine (page 49).

For use with fern. *See* page 48.

C T 137 757

The buds or new shoots, with the gum sometimes found around the outside when they are about half an inch long, boiled in water, and the decoction taken internally for tuberculosis.

Southern Carrier: New shoots and bark of small branches boiled for about two hours, and the decoction taken internally, one or two cupfuls at a time, for pain in the stomach, but not for vomiting, diarrhoea, or constipation. Said to effect a cure in one day, and preferred to the decoction made of scrub pine (page 49) or aspen (page 54).

Gum from new shoots and small branches, scraped out with a little stick, placed in the eyes for snow-blindness.

S [757]

Sikani: Inside bark scraped and chewed for a cough.

Needles chewed, and the saliva applied to external sores.

Gum, obtained by splitting the tops, applied with a stick to white spots on the eye.

The "flower" boiled and the decoction taken internally for pain in the chest.

T [237] [164]

Gitksan: Gum extracted from the wood by boiling in water, added to eulachon oil, salmon oil, bear grease, ground-hog fat, lard, etc., and taken internally before meals for consumption.

Twigs bearing both leaves and bark boiled with entire roots of soapolallie (*Shepherdia canadensis* Nutt.); one cupful of the strong decoction taken internally three times a day for rheumatism.

ARACEAE, ARUM FAMILY

B T

Lysichiton kamtschatcense Schott., Skunk Cabbage, Yellow Arum

137 757 B [302]

Bella Coola: Roots used with oil as a hair tonic.

Roots boiled, and the sweet decoction taken internally for stomach trouble.

See also white fir (page 50).

Gitksan: Root well mashed with water and applied externally for blood poison and boils. Said to bring boils to a head. For use with a fern (*see* page 48).

5: Smith E-5 (1920-1923)1929 NE6 Bellacoola NE6
Carrier NE7
Tsimshian NE5

T
137
757
[828]
[756]

Smoke from the burning roots inhaled for bad dreams, influenza, and rheumatism (a remedy avoided by medicine men, lest it destroy their magical power). Roots themselves considered poisonous.

Leaves used to sit or lie on when taking a sweat bath for rheumatism; also spread over the afflicted parts.

Calla palustris L., WATER ARUM

Gitksan: Roots well boiled and the decoction taken internally for cleaning the eyes of the blind, for hemorrhage, for short breath, and influenza.

B
T
137
757

LILIACEAE, LILY FAMILY

Clintonia uniflora Kunth., QUEENS CUP

Bella Coola: Boiled and used to wash the body. One leaf toasted and applied as a poultice to eyes or wounds.

Southern Carrier: Not used.

Gitksan: Not used.

Smilacina racemosa L., FALSE SOLOMON'S SEAL

Bella Coola: Not used.

Southern Carrier: Not used.

Gitksan: Roots boiled and decoction taken internally as a very strong medicine for rheumatism, sore back, and kidney trouble. A purgative. Bark and leaves useless. Roots mashed and bound on cuts.

T
[752]

Veratrum viride Ait., FALSE HELLEBORE

Bella Coola: Small bulbs or scrapings of large bulbs, boiled, and one cupful or less of the decoction, according to the strength of the patient, taken internally for chronic cough, gonorrhoea, constipation, pain in the stomach, and many illnesses. Two or three cupfuls acted as an emetic. Said to be poisonous if eaten raw.

B
E
137
757

Small pieces of the raw root swallowed with a little cold water as an emetic for pains in the stomach. More water taken if all the pieces not vomited. Overdose considered fatal.

See also scrub pine (page 48).

Southern Carrier: Entire roots dried in the sun, and powdered by rubbing on a stone. About a dessertspoonful of the powder taken in hot water as an emetic for sickness. Too strong a decoction considered fatal.[1]

SALICACEAE, WILLOW FAMILY

B
E
T
137
751

Salix lasiandra Benth., WILLOW

Bella Coola: Six sticks about a foot long charred, and pulverized on a stone. A teaspoonful of the powder taken in a cupful of cold water for diarrhoea. Said to effect a cure in two or three hours.

B
[737]

A piece of the inner bark folded once and the folded edge inserted into a knife cut; other edges then separated and flattened down, and the wound covered with eagle down. Thought to make the pus come out. Same process used to heal incisions in the abdomen made by those who tried to cure pain in the stomach.

B
[752]

Southern Carrier: Not used.

Gitksan: Not used.

B
[771]

[1] The late Dr. C. F. Newcombe informed the writer that this plant seems to be used by every tribe in whose territory it grows.

5: Smith E-5 (1920-1923) 1929 NE6 Bellacoola NE6
Carrier NE7
Tsimshian NE15
Sekani NE14

Salix Scouleriana Hook., WILLOW

Bella Coola: Folded inner bark used like that of *Salix lasiandra* Benth. for cuts; but charcoal from the stick not used for diarrhoea.

Southern Carrier: Not used.

Gitksan: Not used.

Salix sp., WILLOW

Sikani: Young willow chewed and the saliva applied to external sores.

White powdery tops chewed for a cough.

Populus tremuloides Michx., ASPEN, TREMBLING POPLAR

Bella Coola: A quantity of bark from the roots boiled, and the decoction taken internally from seven to ten times a day for gonorrhoea with hemorrhage from the urethra. A very bitter decoction, said to be a good remedy that stopped the hemorrhage.

Southern Carrier: Bark used instead of tideland spruce bark (page 51) to make a decoction for pain in the stomach. Considered inferior to the spruce bark.

Sikani: Bark pulverized by pounding, moistened with water, and applied as a paste to wounds.

Bark scraped, scrapings steeped in hot water, and the decoction taken internally for worms. Caused a stool immediately.

Gitksan: Bark of roots chewed or mashed and put on cuts.

Bark alone boiled, and the decoction taken internally as a purgative. Not an emetic.

Populus trichocarpa T. and G., BLACK COTTONWOOD

Bella Coola: Leaves, ten to fifteen years old, from the lower layers lying rotting on the ground, boiled, and the decoction used as a bath, the patient sitting in it up to his neck for about two hours to cure pain in the body, not rheumatism. A hot stone added from time to time, and the bath repeated the next day.

The buds with their resin boiled and the decoction used as a hair wash. *See also* white fir (page 50).

Half a cupful of buds, picked some time between December and March, mixed with two roots of cow parsnip (*Heracleum lanatum* Michx.), a half cupful of buds of mountain alder (*Alnus tenuifolia* Nutt.), and a little water, mashed, and applied warm, but uncooked, as a poultice for pains in the lungs or hips like rheumatism. Said to effect a cure in two days, but harmful if left on longer.

See also western dock (page 56).

Southern Carrier: Buds with their resin boiled for one or two hours, and the decoction taken internally for coughs and lung affections.

Resin from the buds applied to the face as a cosmetic, or, with the addition of oil, to repel mosquitoes, black flies, and gadflies.

Roots and bark not used; buds not boiled to make a hair wash.

Northern Carrier: Green roots chewed to a pulp and applied to wounds to stop bleeding.

Inside bark boiled and the decoction used as an eye-wash.

Gitksan: Gummy buds boiled and the resin mixed with bear grease for a hair perfume.

Roots, leaves, and seeds not used.

5: Smith E-5 (1920-1923)1929 NE6 Bellacoola NE6
Carrier NE7
Tsimshian NE15

MYRICACAE

Myrica Gale L., Sweet Gale

Bella Coola: Branches, secured at any time of the year, pounded with their bark, boiled, and the decoction taken internally for gonorrhoea. A diuretic. The decoction, which was kept in a box made of red cedar wood with a little cover to keep out the dust, soured in two or three days and became useless.

Southern Carrier: Not used.

BETULACEAE, BIRCH FAMILY

Alnus sitchensis (Reg.) Sarg., Green Alder

Bella Coola: Cones used as a remedy for some unspecified complaint.

Alnus tenuifolia Nutt., Mountain Alder

Bella Coola: Cones used as a remedy for some unspecified complaint.

See also black cottonwood (page 54).

Southern Carrier: Not used.

Gitksan: Pistillate catkins crushed, and the mass eaten raw as a laxative.

Pistillate catkins and shavings eaten raw, or else boiled in water and the decoction taken internally three times a day, as a diuretic for gonorrhoea. Said to effect a cure in one week.[1]

Alnus rubra Bong., Red Alder

Bella Coola: Bark boiled, and a cupful of the decoction taken internally as a purgative.

Southern Carrier: Sap applied to cuts. Not used for a medicinal decoction.

Northern Carrier: Inside bark ground, steeped in water, and injected with a syringe made from the crop of a bird, for biliousness.

Gitksan: Bark and roots boiled for about six hours and the decoction drunk in the morning for a cough.

Bark from the stem, but not from the roots, scraped, mixed with water, and the infusion taken internally, as an emetic and purgative, for headache and many other maladies.

URTICACEAE, NETTLE FAMILY

Urtica Lyallii Wats., Western Nettle

Bella Coola: Used for a form of paralysis where the patient had been unable to walk for a long time. Limbs stung daily, causing sores and gradual revival of sensation. In one case said to have effected a cure in ten days.

See also western dock (page 56).

Southern Carrier: Not used.

Gitksan: Entire plant boiled, and the decoction taken internally for many illnesses, including hemorrhage and bladder troubles.

Stinging not used.

[1] A Gitksan informant stated that the Tsimshian of the coast made a decoction of this tree which acted as an emetic, purgative, and diuretic, and was used for poisoning caused by eating sea-urchins.

5: Smith E-5 (1920-1923) 1929 NE6 Bellacoola NE6
carrier NE7
Tsimshian NE15

ARISTOLOCHIACEAE, BIRTHWORT FAMILY

Asarum caudatum Lindl., WILD GINGER

Bella Coola: Boiled, and the decoction taken internally for pain in the stomach, but not for diarrhoea or vomiting.

Boiled, and applied externally for headache, intestinal pains, and pain in the knees.

Southern Carrier: Not used.

POLYGONACEAE, BUCKWHEAT FAMILY

Rumex occidentalis Wats., WESTERN DOCK

Bella Coola: Roots roasted for a short time in a hole in the earth among the ashes of a fire, covered with earth, mashed, and applied in quantity as a poultice for boils. Both leaves and roots used, according to another informant, and the poultice applied to wounds as well as boils.

Leaves used for a sweat bath for pains similar to rheumatism all over the body. Stones were heated, a little cold sand spread over them, and leaves spread on the sand; or else the leaves were spread on hot ashes. The patient sat or lay naked directly on the leaves, and was covered with blankets. Western Nettles (*Urtica Lyallii* Wats.), small branches of black cottonwood (*Populus trichocarpa* T. and G.) with the leaves on them, or the small kelp found on rocks were sometimes used when leaves of the western dock could not be obtained.

Southern Carrier: Not used.

LORANTHACEAE, MISTLETOE FAMILY

Arceuthobium americanum Nutt., SMALL MISTLETOE

Bella Coola: Boiled, and decoction taken as a potent medicine for hemorrhage of the lungs.

Southern Carrier: Boiled, and decoction taken freely for hemorrhage from the mouth, tuberculosis of the lungs, and emaciation.

NYMPHACEAE, WATER-LILY FAMILY

Nymphaea polysepala (Engelm.) Greene, YELLOW POND-LILY

Bella Coola, old custom: Used in a magical way for pain in all parts of the body. A root in many cases as large as a man's leg was cut free from the bed of a pool with a hemlock pole sharpened like a shovel. A hollow was made in it, water placed in the receptacle, and hot stones added. The stones were changed four times, after which the patient drank one or two cupfuls of the water. He repeated the dose each day for four days. To be effective the root had to be thrown back into the water, not on the ground.

Present custom: Root boiled twelve hours, and decoction taken internally for pain in any part of the body, such as "consumption", rheumatism, heart disease, and gonorrhoea. Considered good for the blood. Not used as a diuretic, or for diarrhoea, constipation, or vomiting.

Gitksan: Infusion of scrapings of toasted root (or according to another informant, heart of root, boiled) taken internally for hemorrhage of the lungs and as a contraceptive.

5; Smith E-5 (1920-1923)1929 NEA Bellacoola NEA
Carrier NEA
Tsimshian NEIS

B C T 137 759

RANUNCULACEAE, BUTTERCUP FAMILY

Anemone globosa Nutt. (A. **multifida** Poir.), WIND-FLOWER

Bella Coola: Not used.

Southern Carrier: Plant, except roots, boiled and decoction taken internally for any sickness. Aroma of crushed leaves inhaled for cold in the head or lungs; for this purpose leaves sometimes placed in water and heated.

Gitksan: Handfuls eaten in sweat bath for rheumatism. A decoction of the plant sometimes used for the same purpose.

B T 137 759

Trautvetteria grandis Nutt., FALSE BUGBANE

Bella Coola: Roots pounded in a little water, and the resulting mass, covered with a little soft bark of the red or yellow cedar, applied as a poultice to boils and left on for half a day or a day. Said to promote suppuration and opening of the boil, but to cause such intense burning that it could not be applied to children. Considered less strong than the tall buttercup (page 57), but, like it, preferred to the cow parsnip (page 61), which was used in the same way.

Thalictrum occidentale Gray, MEADOW RUE

Gitksan: A small piece of the root chewed, and some of the juice swallowed, for headache, eye trouble, and sore legs. Loosened phlegm and possibly accelerated the circulation of the blood.

Ranunculus arcis L., TALL BUTTERCUP

Bella Coola: Roots used as a poultice for boils in the same way as those of the false bugbane (page 57), but considered stronger and better.

CRUCIFERAE, MUSTARD FAMILY

T [752]

Sisymbrium incisum Eng., A HEDGE MUSTARD

Gitksan: Mashed and applied to bad cuts.

CRASSULACEAE, ORPINE FAMILY

B [853]

Sedum spathulifolium Hook., STONECROP

Bella Coola: Leaves of the plant before it blossomed eaten to start the flow of milk. Said to take effect in one day. Leaves warmed and applied externally for the same purpose.

SAXIFRAGACEAE, SAXIFRAGE FAMILY

B 137 759

Ribes bracteosum Dougl., BLUE CURRANT

Bella Coola: *See* tideland spruce, page 51.

Ribes laxiflorum Pursh. var., CURRANT

Bella Coola: Roots boiled in a very small box with hot stones and the weak decoction used each day for washing the eyes when filled with matter.

See also lady fern (page 48).

C [759]

Southern Carrier: Not used.

S: Smith E-5 (1920-1923) 1929 NE6 Bellacoola NE6
Carrier NE7
Tsimshian NE 15

Ribes lacustre Poir., SWAMP GOOSEBERRY

Bella Coola: Roots boiled and the decoction taken internally many times a day to cure constipation.

Leaves chewed and cud tied on sores caused by the prickers of the plant; if leaves unobtainable the bark substituted after singeing off the prickers.

Southern Carrier: Not used.

Gitksan: Bark boiled and used as a remedy for some unspecified malady.

Ribes divaricatum Dougl., COMMON GOOSEBERRY

Bella Coola: Bark or roots, sometimes mixed with those of the wild crab apple (*Pyrus diversifolia* Bong.), boiled, and the decoction used as an eye-wash three times a day for soreness and approaching blindness.

Southern Carrier: Not used.

Ribes sp., GOOSEBERRY

Northern Carrier: *See* scrub pine, page 49.

Saxifraga Bongardi Prest., SAXIFRAGE

Bella Coola: Roots and leaves gathered in the autumn, placed in a very small box with a very little water, and boiled. Decoction taken cold, or preferably hot, in quantity to cure strangulation of the bladder. Said to effect a cure in one day.

Southern Carrier: Not used.

ROSACEAE, ROSE FAMILY

Prunus emarginata Dougl., WILD CHERRY

Bella Coola: Roots and inside bark boiled with much water and the decoction taken in quantity daily for heart trouble.

Southern Carrier: Not used.

Gitksan: Not used.

Rubus spectabilis Pursh., SALMON BERRY

Bella Coola: Bark of roots boiled and taken internally for certain stomach troubles, but not for diarrhoea or vomiting.

Southern Carrier: Not used.

Gitksan: Not used.

Rubus sp., RASPBERRY

Northern Carrier: *See* scrub pine, page 49.

Fragaria bracteata Heller., STRAWBERRY

Bella Coola: Not used, but said to be used by Haida of Queen Charlotte islands to cure vomiting.

Southern Carrier: Not used.

Gitksan: Not used.

Sq Smith E-5 (1920-1923)1929 NE6 Bellacoola NE6
Carrier NE5
Tsimshian NE15
Sekani NE14

Rosa sp., WILD ROSE

Bella Coola: Roots and branches boiled, and the decoction taken internally, even ten cupfuls a day if desired, as a purgative for pain in the stomach.

Southern Carrier: Not used.

Northern Carrier: *See* scrub pine, page 49.

Sikani: Roots crushed, steeped in water, and the decoction used as an eye-wash.

Gitksan: Not used.

Physocarpus opulifolius (L.), Maxim., NINE-BARK

Bella Coola: Inner bark boiled for two hours, and two to four cupfuls of the decoction at blood heat taken internally as an emetic for persons dizzy with pain. Four or five cupfuls of lukewarm water then taken as a cleansing emetic and repeated about five times.

Inner bark boiled a long time (when it ceased to have emetic properties), one cupful of the hot decoction taken internally, and thereafter applied externally as a wash twice a day for gonorrhoea and scrofulous glands in the neck. Said to be a laxative that caused the glands to break, discharge fully, and heal. A cupful taken internally daily in advanced cases.

Southern Carrier: Bark (gathered near the coast) boiled for two hours, and two cupfuls of the decoction taken as an emetic, or one cupful as a purgative. Said to act in half an hour, and to be an excellent remedy, but fatal in too large a dose.

Aruncus sylvester Kost., GOAT'S BEARD

Bella Coola: Roots boiled, and one or two cupfuls of the decoction (or as much as desired) taken internally for pain in the stomach and gonorrhoea. A diuretic, but neither a laxative nor an emetic.

Roots boiled in grease of mountain goat (*Oreamnos montanus* Ord.) for a day and the decoction taken internally for smallpox.

Southern Carrier: Not used.

Gitksan: Not used.

Geum macrophyllum Willd., LARGE-LEAVED YELLOW AVENS

Bella Coola: Roots boiled, and decoction taken internally for pain in the stomach, but not for diarrhoea, or vomiting. Leaves, usually chewed but sometimes bruised, applied to boils.

Southern Carrier: Leaves boiled and the decoction taken internally for any sickness.

Leaves boiled and applied to bruises.

Pyrus sitchensis (Roem.) Piper., MOUNTAIN ASH

Bella Coola: Bark of the roots, and sometimes the inner bark of the stem, collected at any time of the year, boiled for an hour, and the hot decoction, weak or strong, preferably the latter, taken internally for the stomach or rheumatism. Said to effect a cure in from one to seven days. Not taken for diarrhoea, or vomiting; and for rheumatism sometimes poured into a large box and used as a bath. Used also as an eye-wash.

Southern Carrier: Bark chewed for colds.

Gitksan: Fresh fruit crushed and eaten raw as a strong purgative.

S: Smith E-5 (1920-1923) 1929 NE6 Bellacoola NE6
Carrier NE7
Tsimshian NE15

Pyrus diversifolia Bong., CRAB APPLE

Bella Coola: See common gooseberry (page 58).

Gitksen: Juice, scraped from peeled trunk, used as an eye medicine.

Trunk and branches, or scrapings from inside of bark, boiled until thick, and the decoction taken internally over a period of from four to six months for "consumption" and rheumatism. Said to be a fattening medicine, both laxative and diuretic.

Amelanchier florida Lindl., JUNEBERRY, SASKATOON

Bella Coola: See tideland spruce (page 51).

EMPETRACEAE, CROWBERRY FAMILY

Empetrum nigrum L., CROWBERRY

Bella Coola: Green leaves, with or without berries, boiled, and the decoction taken internally as a purgative.

VIOLACEAE, VIOLET FAMILY

Viola adunca Sm. var. **glabra** Brain., VIOLET

Bella Coola: Not used.

Southern Carrier: Entire plant boiled and one or many cupfuls of the decoction taken internally for pain in the stomach, but not for diarrhoea or vomiting.

Gitksen: Not used.

ELAEAGNACEAE, OLEASTER FAMILY

Shepherdia canadensis Nutt., SOAPBERRY

Bella Coola: Not used.

Southern Carrier: Not used.

Northern Carrier: Root boiled in water and the decoction taken internally as a purgative.

Gitksen: Roots, stem, and branches boiled, and the decoction used as a wash for gonorrhoea.

Bark, branches, and leaves without roots boiled, and the decoction taken internally for chronic cough.

See also tideland spruce (page 51).

ONAGRACEAE, EVENING PRIMROSE FAMILY

Epilobium angustifolium L., FIRE WEED

Bella Coola: Root roasted in ashes, mashed between hands or stone, and applied to boils.

Southern Carrier: Not used.

Gitksen: Not used.

S: Smith E-S (1920-1923)1929 NE6 Bellacoola NE6
Carrier NE7
Tsimshian NE5
Sekani NE14

UMBELLIFERAE, PARSLEY FAMILY

Osmorhiza sp., Sweet Cicely

Bella Coola: Ten to fifteen little pieces of root, as large as the end joint of the thumb, ground by rubbing on a stone; two cupfuls placed in water warmed to blood heat, and two cupfuls of the decoction (according to the strength of the patient) taken internally as an emetic. Decoction acted (sometimes as a purgative instead of an emetic) within five or ten minutes, but lost its power if heated too much. Warm water taken afterwards until the patient vomited four or five times and the stomach was entirely cleaned. Used also for pneumonia.

Southern Carrier: Not used.

Heracleum lanatum Michx., Cow Parsnip

Bella Coola: Roots crushed, baked (or boiled in a box with hot stones), and applied as a poultice for boils. If too hot a poultice injured the skin.

Root, unscraped, root inverted in an opened boil and left from half a day to a day. The boil to come away with the root.

See also white fir (page 36), balsam fir (page 40), black cottonwood (page 54), and false hellebore (page 57).

Southern Carrier: Blossoms steeped in eulachon or other oil and the mixture rubbed on the body to keep off flies and mosquitoes.

Northern Carrier: Roots applied to swellings and bruises.

Sekani: Roots crushed and applied to swellings of neuralgia or rheumatism.

Gitksan: Roots crushed and applied to boils, rheumatic and other swellings.

Angelica genuflexa Nutt.

Bella Coola: Roots boiled and decoction taken internally as a purgative. Not an emetic. Sometimes used raw, but never roasted.

Gitksan: Roots well boiled with twigs of squashberry (*Viburnum pauciflorum* Raf.) from which the bark had not been removed, and decoction taken internally for headache and weak eyes.

Ligusticum scothicum L., Lovage

Bella Coola: Leaves spread over a hot stone or stones and used as a medicinal bed for the sick.

Southern Carrier: Not used.

Cicuta Douglasii (DC.) C. and R., Water Hemlock, Poison Parsnip

Bella Coola: Roots used as a purgative.

Southern Carrier: Not used.

ARALIACEAE, GINSENG FAMILY

Aralia nudicaulis L., Sarsaparilla

Bella Coola: Roots boiled in a box with hot stones, and decoction taken internally as often as desired for pain in the stomach, or mostly as a beverage. Nowadays sweetened with a little sugar. Stem, or the bark, not used.

Southern Carrier: Not used.

Gitksan: Not used.

Sr Smith E-5 (1920-1923) 1929 NE6 Bellacoola NE6
Carrier NE7
Tsimshian NE15

Fatsia horrida Sm. (B. and H.), Devil's Club

Bella Coola: Bark of roots chewed, and juice swallowed with a little water as a powerful purgative.

Bark of roots and stems boiled, and three or four cupfuls of the decoction taken internally as a purgative; or one cupful, three times a day for a week or two, to cure rheumatism.

Southern Carrier: Bark boiled, and one or two cupfuls of the decoction taken internally before and after childbirth as a purgative.

Northern Carrier: Inside layer of the inner bark rolled into pills and swallowed for cramps in the stomach and bowels, especially after a purgative. Acted also as a purgative, especially if much hot water taken with it.

Gitksan: A decoction used as a purgative in the treatment of gonorrhoea. Believed to assist the knitting of broken bones if taken continually.

Boiled, together with entire plant of squashberry (*Viburnum pauciflorum* Raf.), and the decoction taken internally as a diuretic and purgative, for strangury or any sickness. Used continuously for copious.

For use with a lure (*See* page 46).

CORNACEAE, DOGWOOD FAMILY

Cornus canadensis L., Bunchberry, Dogwood, Dwarf Cornel, Pembinberry

Bella Coola: Not used.

Southern Carrier: Whole plant, without berries, boiled, and the strong decoction used as an eye-wash.

Northern Carrier: Used as a medicine for some unspecified malady.

Gitksan: Not used.

Cornus stolonifera Michx., Red-Osier Dogwood, Red Willow

Bella Coola: Not used.

Southern Carrier: Not used.

Northern Carrier: *See* scrub pine, page 49.

Gitksan: Not used.

ERICACEAE, HEATH FAMILY

Pyrola secunda L., Wintergreen

Bella Coola: Not used.

Southern Carrier: Roots, gathered at any time of the year, boiled, and the strong decoction used as an eye-wash.

Pyrola bracteata Hook., Wintergreen

Bella Coola: Not used.

Southern Carrier: Leaves boiled, and the decoction used as an eye-wash.

Pyrola asarifolia Michx., Wintergreen

Bella Coola: Not used.

Southern Carrier: Leaves and roots, gathered at any time of the year, boiled for about two hours, and the warm decoction used as an eye-wash.

Gitksan: Not used.

5: Smith E-5 (1920-1923)1929 NE6 Bellacoola NE6
Carrier NE7
Tsimshian NE15

Ledum groenlandicum Oeder, LABRADOR TEA

Bella Coola: Leaves boiled, and the decoction used as a simple beverage, or for pain in the stomach, but not for diarrhoea or vomiting. Neither an emetic nor a purgative.

Southern Carrier: Not used formerly, now as a beverage only.

Gitksan: Leaves boiled, and the decoction used as a diuretic, or merely as a beverage.

Gaultheria shallon Pursh, SALAL

Bella Coola: Leaves toasted, pulverised by rubbing, and applied to cuts.

Southern Carrier: Not used.

LABIATAE, MINT FAMILY

Prunella vulgaris L., HEAL-ALL

Bella Coola: Roots, leaves, and blossoms washed, boiled, and a cupful of the weak decoction taken internally for the heart. Not used for diarrhoea or vomiting.

Southern Carrier: Not used.

Gitksan: Not used.

Mentha canadensis L., MINT

Bella Coola: Entire plant boiled, and the decoction taken internally, as often as desired, for pain in the stomach. Not used for vomiting, constipation, or diarrhoea.

Southern Carrier: Entire plant boiled, and a cupful of the decoction taken internally for the stomach, colds, lung affections, and various ailments.

Gitksan: Not used.

SCROPHULARIACEAE, FIGWORT FAMILY

Castilleja miniata Dougl., PAINT-BRUSH

Bella Coola: Not used.

Southern Carrier: Not used.

Gitksan: Entire plant boiled, and the decoction taken internally for bleeding, stiff lungs, sore eyes, and lame back, possibly caused by kidney trouble. A purgative and diuretic.

Seeds boiled and the decoction taken internally for coughs.

CAPRIFOLIACEAE, HONEYSUCKLE FAMILY

Lonicera involucrata Banks, BLACK TWIN-BERRY

Bella Coola: Leaves chewed and cud applied for itch.

Leaves chewed and applied to boils, after they were cut open, to draw out the poison.

Leaves crushed and applied to burns and sores of gonorrhoea.

Bark toasted, pulverised, and applied to sores of gonorrhoea.

Bark boiled and decoction taken internally for cough.

Southern Carrier: Bark boiled for five hours, and the decoction used daily as an eye-wash. Roots, leaves, and berries not used.

Northern Carrier: *See* scrub pine (page 49).

Gitksan: Fresh juice of berries used in sore eyes. Inner bark (when berries not available) soaked in water, and the milky solution used in the eyes.

5: Smith E-5 (1920-1923) 1929 NE6 Bellacoola NE6
Carrier NE7
Tsimshian NE15
Sekani NE14

Symphoricarpus racemosa Michx., GARDEN SNOWBERRY

Bella Coola: Branches, large and small, with the bark left on, boiled, and the decoction taken internally daily as the best cure for gonorrhoea. A diuretic. Roots, blossoms, and berries not used for medicine, unless, as one informant stated, the berries were used with the branches.

See also tideland spruce (page 51).

Southern Carrier: Juice of ripe berries used in sore eyes.

Gitksan: Not used.

Sambucus racemosa L., RED-FRUITED ELDER

Bella Coola: Bark of the roots placed in water, a few hot stones added until water reached blood heat, and decoction used as a powerful emetic and purgative for pain in the stomach.

Bark of the roots peeled with the teeth, chewed, preferably with a little cool water, and juice swallowed as an emetic and purgative. Said to act within half an hour.

Southern Carrier: Roots boiled, and two cupfuls of the warm decoction taken internally twice a day as a purgative.

Northern Carrier: Roots brewed, the first water discarded and the second taken internally as a purgative.

Sikani: Bark boiled, and the decoction taken internally as a purgative.

Gitksan: Bark of roots scraped off, water added to the bark, and the infusion taken internally as an emetic and purgative.

Viburnum pauciflorum Raf., SQUASHBERRY

Bella Coola: Bark chewed, and the juice swallowed for whooping cough and cold on the lungs.

Southern Carrier: Not used.

Northern Carrier: Inside bark crushed, steeped in cold water until the water turned green, and one cupful of the infusion taken internally as a purgative and for dysentery.

Gitksan: Bark and twigs boiled, and one cupful of the decoction taken internally in the morning for coughs and "consumption". Said to be always taken in conjunction with devil's club (page 62). *See also Angelica genuflexa* Nutt., page 61.

VALERIANACEAE, VALERIAN FAMILY

Valeriana septentrionalis Rydb., VALERIAN

Bella Coola: Not used.

Southern Carrier: Roots, mixed with grease, used for perfume.

Northern Carrier: Valerian? blossoms crushed, and the oil, often mixed with fat from a black bear hide, applied as a hair tonic. Believed to make the hair smooth and shiny, to help its growth, and to give it a fragrance.

Gitksan: Entire plant steeped in bear grease and the grease applied to hair and face as a perfume.

Valeriana sitchensis Bong., VALERIAN

Southern Carrier: Leaves mixed with grease used as a perfume for the hair.

5; Smith E-5 (1920-1923)1929 NE6 Bellacoola NE6
Carrier NE7
Tsimshian NE15

COMPOSITAE, COMPOSITE FAMILY

Achillea Millefolium L., YARROW

Bella Coola: Leaves chewed and applied to burns.

Southern Carrier: Entire plant, except the roots, boiled, and the decoction taken internally at frequent intervals for colds.

Leaves chewed and applied to sprains and swellings.

Gitksan: The young plant, except the roots, gathered between June 1 and July 15, boiled, and the decoction gargled for sore throat. Roots, marked by the dead stalks, dug out at other seasons and used instead.

Artemisia discolor Dougl., SAGEBRUSH, GREEN WORMWOOD

Bella Coola: Used for medicine.

Southern Carrier: Chewed and applied to sprains and swellings.

Northern Carrier: Sagebrush (sp. ?) steeped in water and the hot decoction taken internally for headache.

Antennaria Howellii Greene, EVERLASTING

Bella Coola: Leaves boiled, and the decoction taken internally for pains in the body, but not for pains in the limbs. Not used for colds.

Southern Carrier: Not used.

Gitksan: Not used.

Taraxacum officinale Weber., COMMON DANDELION introduced

Bella Coola: Roots boiled, and the decoction taken internally for pain in the stomach, but not for diarrhoea or vomiting. Remedy said to have been learned from white men.

Gitksan: Not used.

Lactuca spicata (Lam.) Hitchc., TALL LETTUCE

Bella Coola: Roots boiled, and many cups of the decoction taken internally for heart trouble, hemorrhage, pains in the body (but not in the limbs), for vomiting, or for diarrhoea. Neither an emetic nor a purgative. Milky juice not used.

Gitksan: Not used.

Prenanthes alata (Hook.) Gray, RATTLESNAKE ROOT

Bella Coola: Roots boiled, two or three cupfuls of the decoction taken internally daily for colds. For a baby only a small spoonful given three or four times a day.

Bella Coola: Chewed, and applied to burns or to any painful part of the body.

Boiled, and two or three cupfuls of the decoction taken internally daily.

Mnium affine Bland, Moss

Southern Carrier: Entire plant, except the "roots", boiled, and two or three cupfuls of the decoction used to bathe a swollen face.

5: Smith E-5 (1920-1923) 1929 NE6 Bellacoola NE6
Carrier NE7

Fomes Laricis (Jacq.), more generally known as **Polyporus officinalis** Fries, A SHELF FUNGUS

Bella Coola: This (?) fungus ground, steeped in water, and the decoction taken internally for gonorrhoea.

Southern Carrier: If found on the Douglas fir tree, dried, powdered, a handful steeped in boiling water and the hot decoction taken internally as an emetic and purgative. Said to act within an hour. Not used if found on any other tree.

(According to Dr. John Dearness, this is a medical polypore, perhaps the only fungus used by pharmacists. Park, Davis, and Company make a fluid extract and a triturate which is prescribed for the relief of night sweats in tuberculosis. The fungus is a cathartic in large doses. Its medicinal virtues have long been known in the old world.)

Bovista pila B. and C., PUFF BALL

Bella Coola: Spores dusted on wounds, sores of gonorrhoea, and suppurating sores other than boils.

LICHEN

Bella Coola: A certain long, white lichen, if found on the red alder tree, warmed, and applied to a broken boil or suppurating sore.

Sticta sp., LICHEN

Bella Coola: Entire plant, if from red-osier dogwood (*Cornus stolonifera* Michx.) or crab apple (*Pryus diversifolia* Bong.), but not from willow (*Salix* sp.), boiled, and five cupfuls of the hot decoction taken internally daily for pain in the stomach, but not for diarrhoea, constipation, or vomiting. Neither a purgative nor an astringent.

Entire plant boiled and the decoction used as an eye-wash.

Entire plant pulverized and applied to skin.

Southern Carrier: Not used.

KELP

Bella Coola: A small kelp found on the rocks sometimes used for a sweat bath. *See* western dock, page 56.

WOOD SAP

Bella Coola: The sap that oozes from any kind of wood when burning considered a good remedy for sores.

MOUNTAIN GOAT

Oreamnos Montanus, Ord., MOUNTAIN GOAT

Bella Coola: Mountain goat fat boiled with droppings of geese that had fed on roots, and the mixture given to babies once or twice a day for colds.

Goat meat with droppings of the bushy-tailed woodrat, commonly called packrat (*Neotoma cinerea*), taken internally with water as a remedy for nursing babies when they had colds.

5: Smith E-5 (1920-1923)1929 NE6 Bellacoola NE6
Carrier NE7
Tsimshian NE15

B C 136 757

SKUNK

Spilogale, Spotted Skunk, or **Mephitis**, Striped Skunk

Bella Coola: Oil not used as a remedy.

Southern Carrier: Oil warmed, and a cupful taken as a purgative for worms.

HARE

Lepus americanus columbiensis Rhoads, The British Columbia Varying Hare

Northern Carrier: Hare opened, ruminating stomach containing something like the white of an egg removed, and the liquid applied to a foot blistered by frost-bite. Considered a sure cure.

C [D52]

RED SQUIRREL

Sciurus hudsonicus Erxleben

Bella Coola: Opened along the under side and applied as a remedy to badly broken chancres in the groin.

B 137 757

GIANT SLUG

Bella Coola: Slug made to crawl into a baby's mouth to cure loss of skin on the inside of its mouth.

Slug opened, and bound tightly over large cut.

B [752]

SEA CUCUMBER

Bella Coola: Decoction of the water in which the sea cucumber was boiled, taken internally as a specific against heartburn. Not a purgative.

SPITTLE INSECT

Cercopidae, Spittle Insect, Frog Hopper

Bella Coola: "Fly spit," *i.e.*, the material surrounding a nymph of a spittle insect, applied to sores.

Southern Carrier: Not used.

B C 136 757

WOODWORMS

Gitksan: Pulverized and applied to cuts.

T 136 757 [D52]

COPPER

Bella Coola: Fine particles scraped from clean copper (but not from a weathered green surface) placed in sore eyes.

Gitksan: Copper ground, poured into a vessel of cold water, first water poured off, and second water taken internally as a harmless contraceptive.

B T 757 T [842]

CHARCOAL

Northern Carrier: Charcoal daubed under the eyes to prevent snow-blindness.

C 751

5: Smith E-5 (1920-1923) 1929 NE6 Bellacoola NE6
Carrier NE9
Tsimshian NE15

B C

FIRE

757 *Bella Coola:* Burning twigs of very dry hemlock used to sear the skin for all kinds of internal ailments.

Northern Carrier: Hot coals used as a blister for a bad pain in the leg before applying an ointment.

T

CAUTERY

757 *Gitksan:* Fungus taken from a birch (or sometimes a hemlock), set alight, and used to sear a rheumatic person.

C

STEAM

757 *Northern Carrier:* Red hot stones placed in a dish of cold water, the head covered with a cloth and the throat steamed for a bad cough.

C

ICE-COLD WATER

[752] *Northern Carrier:* A hole made in the ice and the feet soaked in the ice-cold water when they were frozen.

B

SEA WATER

757 *Bella Coola:* Sea water used as an emetic.

6:Boas E-5 (1886-ca. 1890)1892
NE6 Bellacoola NE6

They resolved to make an attempt to burn it and to break open the door. On the following day they came up to the village, but the guard on the towers used their guns to such good effect that the enemy had to retreat with severe losses. They made still another attempt, but with no better success. They had lost many men, while only two old men of the Talio'mH, TumHā'akyas and A'lk'ias by name, and one woman had been hurt. The latter had been killed. When the Kwakiutl turned back a messenger was at once sent up to the lake to call the young men, who then went to NuqaʼlkH to ask for help. The Kwakiutl passed close to Nusk'ɛlu'sta's father's canoe, but they were so terrified by the losses they had sustained that they passed by without so much as noticing it. Two of their number were so ashamed of their defeat that they would rather remain in the enemy's country than return with their friends, and they stayed ashore. Meanwhile the Talio'mH and the Bilqula were pursuing the fugitives. They had reached the outlet of Bentinck Arm without overtaking them. Then their chiefs resolved to return, as they believed that their enemies had a long start upon them. Later on they learnt that the Kwakiutl were at that moment only a few miles from them, about to continue their homeward journey, after having encamped at the outlet of the channel. Afterwards the Talio'mH found the two men who had remained ashore. They called them and promised to send them back to their friends, saying that the war had ended, and that they had no grudge against them. The men were, however, too much afraid, and finally starved to death.

Later on the Talio'mH and Bilqula organised an expedition against the Kwakiutl to take revenge for the unprovoked attack. A chief named Koaui'la, whose father was a Talio'mH, while his mother was a Kwakiutl, was their leader. They intended to attack the Lō'kwiltok· and the Kwē'k·sōt'ēnoq. When they approached the village of the latter they sent a canoe ahead to search for the village, and to report the number of houses. For two days they were unable to find the village, which lies in a labyrinth of islands; but finally they found it, and saw that it consisted of sixteen houses. On the next morning they attacked it. The tribe was wholly taken by surprise and almost all of them were killed. Koaui'la's mother lived at this place, and when she heard the Bilqula coming she asked at once for her son, and was taken care of by him. Only five men and four women escaped. The Bilqula allowed these to run away, as they had killed as many as they desired. Anuknī'tsem, a chief of the SnqtlH'mh, was the only man of the Bilqula who was wounded. He died on the way home. They returned, but in the country of the Nā'koartok· they were overtaken by four Kwakiutl canoes which pursued them. The Bilqula were victorious, but Koaui'la induced them to desist. During the fight two of the women, whom they had taken as slaves, and one boy jumped overboard, and were rescued by the Kwakiutl.

MEDICINE.

Boils are treated by cauterisation with dry bark or with gunpowder. Sometimes a series of parallel cuts is made over swellings or boils. Fractured bones are set, and fastened between splints of cedar-bark.

Emenata of shark oil or olachen oil are given by means of a kelp tube, with a mouthpiece made of the wing-bone of an eagle. Snake poison is collected and used as a poison. Women wear tight anklets 'to prevent